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ABSTRACT

This brochure is a partial follow-up to the 44th session of the International Conference on Education (ICE), "Appraisal and Perspectives of Education for International Understanding," held in 1994 in Geneva, Switzerland. While borrowing extensively from conference material (such as the speeches by Heads of delegations, replies by member states to an International Bureau of Education (IBE) pre-conference survey, national reports, and round-table summaries), this brochure also includes personal ideas, experience, and opinions on important matters in today's countries: human rights, peace, and democracy. Despite the complexity of the challenges facing a rapidly changing world, the range of actions described in this work reflect a common will and offer further suggestions for a "new philosophy of education," that would incorporate some positive moral values common to all countries. With the dawning of the 21st century, bringing people closer together through what they have in common, through the incomparable wealth of their diversity, could be one of the keys to the creation of "a lifelong school, open to the world, in the service of mankind" (Jacques Muhlethaler, founder of the World Association for the School as an Instrument of Peace). Specific sections of the brochure include: "Why this brochure?"; "Foreword: A Common Will"; "Towards the New Millennium--An Idea Gaining Ground"; "For a New Philosophy of Education"; "A World That Is Many and One: The Other's Viewpoint"; "Development and a Culture of Peace"; "From Rhetoric to Practice for an Applied Peace"; and "Conquering New Areas for Education for Peace." Contains sources and several notes. (CB)

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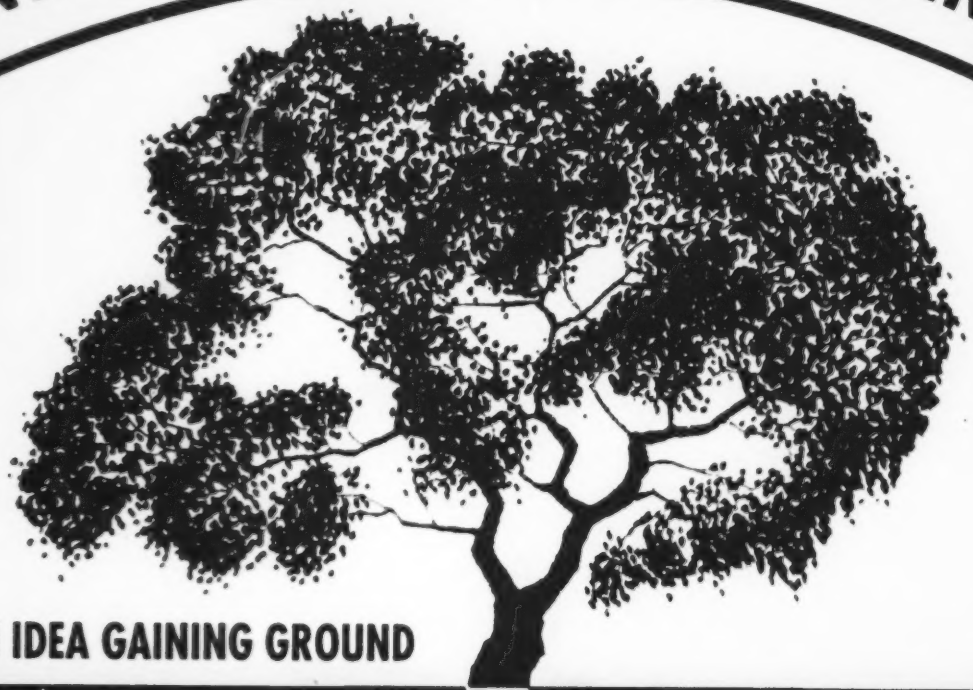
UNESCO

EDUCATION FOR INTERNATIONAL UNDERSTANDING



AN IDEA GAINING GROUND

LUCIE-MAMI NOOR NKAKÉ

SO 027 285

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Why this brochure?

This brochure is part of the follow-up to the forty-fourth session of the International Conference on Education (ICE), which was held in 1994 in Geneva on the theme: 'Appraisal and perspectives of education for international understanding'. While borrowing extensively from conference material, such as the speeches by heads of delegations, replies by Member States to a pre-Conference survey by the International Bureau of Education (IBE), national reports, round-table summaries, etc., the style of the brochure is fairly direct, not restricted by the rules generally imposed on official documents for major conferences, thanks to which the author has been able to convey a wealth and diversity of ideas, experience and opinions on matters of such importance for the countries of the world today as human rights, peace and democracy. Apart from neatly summing up the items on the agenda, most of the chapters in this document contain boxes giving an 'action spectrum' or 'viewpoints' based on innovatory, original experiments, and a selection of extracts taken from the speeches of ministers present at the ICE. The brochure is intended for a broad range of readers, especially teachers and students.

It also retraces the development of UNESCO's programme and that of its predecessor, the International Bureau of Education, which has been part of the organization since 1969. While the brochure does not attempt to give a systematic, detailed presentation of UNESCO's programme in the area of international understanding, it does recall the most significant events which have occurred along the way—it has been more than seventy years since the International Bureau of Education was first set up in 1925—towards peace and democracy. A further source of inspiration has also been the philosophy of education offered in the report of the International Commission on Education for the Twenty-first Century, which was published at the beginning of this year (see Delors in the references).

The author herself is Lucie-Mami Noor Nkaké, our colleague from the World Association for the School as an Instrument of Peace. While expressing its gratitude for her contribution, the International Bureau of Education wishes to remind readers that she is responsible for the choice and presentation of the facts contained in this publication and for the opinions expressed therein, which are not necessarily those of UNESCO:IBE and do not commit the Organization. The designations employed and the presentation of the material do not imply the expression of any opinion whatsoever on the part of UNESCO:IBE regarding the legal status of any country, territory, city or area or of its authorities, or concerning the delimitation of its frontiers or boundaries.

Foreword: a common will

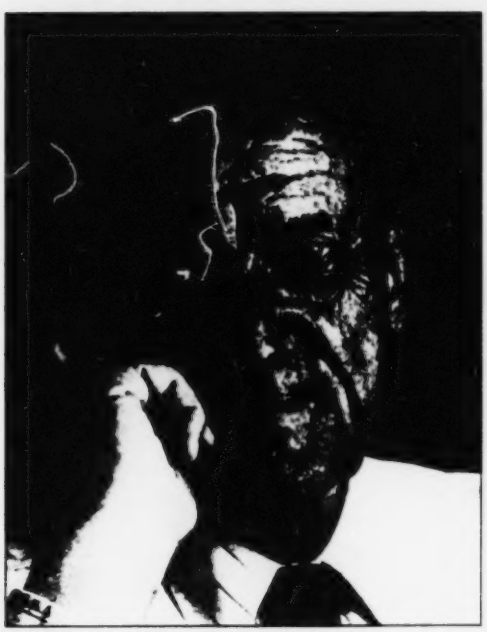
The forty-fourth session of the International Conference on Education (ICE), organized by the International Bureau of Education (IBE), was held in Geneva from 3 to 8 October 1994. It was attended by nearly 800 participants from the world of education, including 102 ministers.

The major debates on the general theme of the Conference, 'Appraisal and perspectives of education for international understanding', were introduced successively by Federico Mayor, Director-General of UNESCO, James Grant, Director-General of the United Nations Childrens' Fund (UNICEF), Jacques Delors, Chairman of the International Commission on Education for the Twenty-first Century, and the five chairpersons of the Conference's preparatory meetings.

The ministers of education, together with the educators and non-governmental organizations taking part in the Conference, reviewed the achievements of education for international understanding and identified the remaining obstacles in its way. They noted the urgent need to include the subject in school curricula and in teacher-training courses.

Despite the complexity of the challenges facing a rapidly changing world, the range of actions described in this work reflects a common will and offers further suggestions for a 'new philosophy of education', which would incorporate some positive moral values common to all countries. At this dawning of the twenty-first century, which is so often mentioned, bringing people closer together through what they have in common, through the incomparable wealth of their diversity, could be one of the keys to the creation of 'A lifelong school, open to the world, in the service of mankind' (Jacques Mühlethaler,[1] founder of the World Association for the School as an Instrument of Peace).

Left:
James Grant
(1922–95);
right:
Jacques Mühlethaler
(1918–94)



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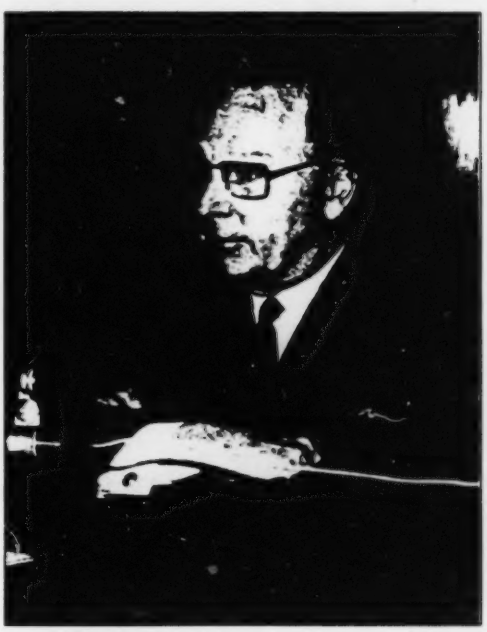


PHOTO: Max Vaterlaus, Genève

Towards the new millennium— an idea gaining ground

From 1925 to 1974, the founders of peace through education

In 1925, at a time when the bitter memories of the First World War and the destruction it caused still haunted people's minds, the prospect of another conflict was already looming on the horizon. More than ever, the need was felt to establish an institution in the service of education for closer contact and harmony between peoples, the preconditions of *international understanding*. It was against this backdrop, where the hopes of peace were mingled with the fear of war, that the International Bureau of Education (IBE) was founded.

Four years later, in response to a pressing desire to alleviate the crisis which was gradually adding plausibility to the idea of another war, the founders of the Bureau changed its status. The IBE ceased to be a non-governmental organization and, in 1929, became an intergovernmental organization. One of its priority tasks is defined in the preamble to its new statutes, which clearly states its purpose:

> Considering that the development of education is an essential factor in the establishment of peace and in the moral and material progress of humanity, that the collection of data on research and application in the field of education and the assurance of extensive interchange of information and data by which each country may be stimulated to benefit from the experiences of others is important to this development.

Ten years later, the scourge of war once again devastated the world, bringing destruction and disillusion in its wake. At the end of this conflict, which was made even deadlier than the previous one by scientific advances, the faith in humankind was rekindled in those who sought to build peace through education. The nations decided to hold an 'assembly'. It was 1945, in San Francisco, and the United Nations Organization was born. The preamble to its Charter, beginning 'We, the peoples of the United Nations', reaffirms its faith in human rights, an ideal which takes its source in the major currents of human thought which have always nourished

PHOTO UNICEF/94 - 0881/Roger Lemoyne

the scourge of war [...] bringing destruction and disillusion in its wake

the quest for liberty and justice. One year later, the 'peacemakers', convinced of the essential role played by education in the achievement and maintenance of peace in the world, founded the United Nations Educational, Scientific and Cultural Organization—UNESCO—in London. In 1946, at its first General Conference, UNESCO launched and defended the idea of education for international understanding. The organization's constitution highlights its ethical mission in these terms: 'Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed'. In its programmes, UNESCO introduced the foundations of education for international understanding. The ideal took shape more clearly still in 1948, when the United Nations General Assembly proclaimed the Universal Declaration of Human Rights, the first part of the future 'International Bill of Human Rights', which was to be of moral as well as of legal significance.

In 1953, an experimental project was launched by several countries. UNESCO's Associated Schools Project (ASP). Looked upon as 'navigators', the Associated Schools explore new ways and new means of adapting education to the needs of societies.

From 1974 to 1994, towards a culture of peace

Three decades after the appeal for peace beginning 'We, the peoples of the United Nations', the great human rights movement added a further stone to its edifice. At the eighteenth session of UNESCO's General Conference, the Member States adopted the 'Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms', better known as the '1974 Recommendation'. In 1976, the International Bill of Human Rights brought with it three legal instruments of great importance for the States which ratified them: the International Covenant on Economic, Social and Cultural Rights; the International Covenant on Civil and Political Rights; and the Optional Protocol to the latter Covenant. Unrestricted respect for the rights of the individual was thus instituted as a prerequisite and a *sine qua non* condition for the achievement and maintenance of peace, both within and between States. Rulers and subjects alike were made aware that it was not sufficient to allude to the ideal of peace or to invoke human rights in order for these to materialize. The awareness took hold that a form of education was needed to establish lasting peace and international understanding. In that spirit, UNESCO convened a meeting of experts in 1977 with the task of studying 'the constituent elements of peace founded on respect for human rights'. The teaching of human rights became one of the organization's priorities. The first steps were taken in 1978, in Vienna, where the International Congress on Human Rights Education firmly recalled that those rights were indivisible. In 1987, Malta provided the setting for the International Congress on Human

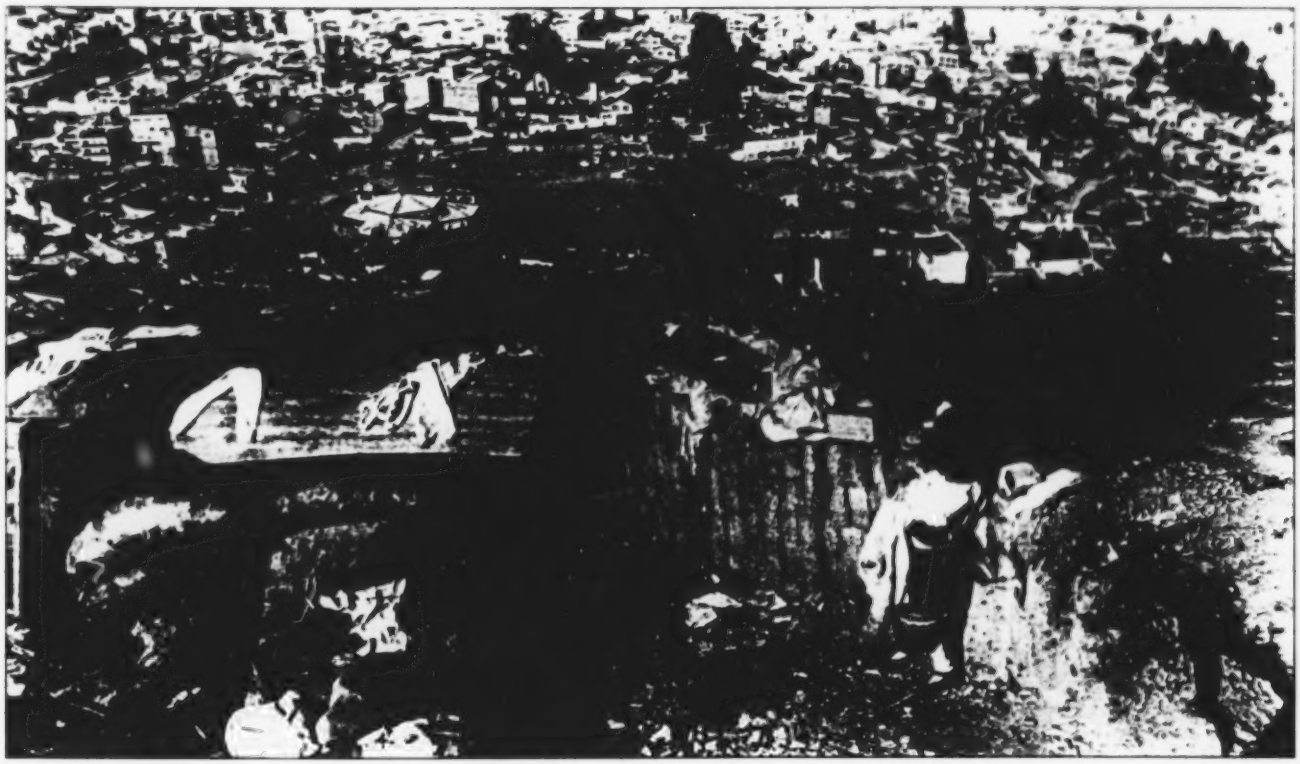


PHOTO UNICEF/A Graciano

poverty spread in the major cities and the spectre of war was ever present

Rights Teaching, Information and Documentation, while in 1989, the International Congress on Peace in the Minds of Men, whose title recalled the principle of UNESCO's ethical mission, was held in Yamoussoukro (Côte d'Ivoire). This congress proposed a new goal, namely the development of a 'culture of peace', which would be based on values recognized as universal by all cultures, in order 'successfully to achieve the transition from a culture of war to a culture of peace' (Federico Mayor).

Times changed, and some major events occurred after San Francisco, London, Vienna, Malta and Yamoussoukro. The world was plunged into upheaval. The Berlin Wall fell. Totalitarianism retreated. Geopolitical maps were redrawn. New technologies emerged. At the same time, however, the gap between rich and poor nations widened, poverty spread in the major cities and the spectre of war was ever present. Now that world problems are interrelated, concepts can no longer be considered in isolation and there is an urgent need to review the objectives of education, to heed the new aspirations of peoples and to redirect the means of action.

In 1991, UNESCO's General Conference called for the convening of an international commission, whose mandate would be to reflect in depth on the challenges facing education in the twenty-first century and to formulate suggestions for appropriate actions to meet those challenges. In Montreal in 1993, the International Congress on Education for Human

Rights and Democracy devoted a large part of its discussions to human rights and democracy and their relations with education, development, cultural diversity and tolerance. It would express the idea of a 'cultural democracy'.

One of the founders of modern pedagogy, Jan Amos Comenius (1592-1670), a writer and a humanist, already during his lifetime stressed the importance of universal literacy for the harmonious development of society. He advocated universal education for girls and boys and asserted the principle of equal access to instruction, without distinction as to religion, social class and even ability. Following the fourth centenary of his birth, the Czech authorities and UNESCO created the Comenius Medal in 1993, to reward women and men who achieve distinction in the field of educational research and innovation. The medal is awarded at sessions of the International Conference on Education.

In this same year, confirming the importance it attaches to pedagogic thought, UNESCO published a series on 100 'thinkers on education', which appeared in *Prospects*, its international review of comparative education, now produced by the IBE (see sources). In the series (taking up four double issues of the review), philosophers, politicians, sociologists, scientists, theologians, novelists, historians, poets and essay writers of all times and all cultures are described in monographs. There they are free to hold a dialogue, contradict each other and rebut each other.

Jan Amos Comenius (1592–1670), a European writer and humanist

Towards the new millennium: a more holistic view

While it cannot be denied that human rights are indivisible and interdependent, the need for a type of education adapted to present-day circumstances, marked as they are by the expression of all forms of intolerance, violence and inequality, compelled UNESCO recently to develop an Integrated Framework of Action on Education for Peace, Human Rights and Democracy.

These concerns lay at the heart of the debates during the forty-fourth session of the International Conference on Education (1994), at which the ministers of education took a substantial step forward by adopting the Integrated Framework of Action. This framework, which is both a legitimate and a logical sequel to the 1974 Recommendation, offers basic guidelines which can be converted, at institutional and national level, into strategies, policies and action plans, taking account of all aspects of culture, such as history, religion and

custom. In the Declaration which they adopted at the forty-fourth session, the delegates expressed Member States' determination to achieve the changeover from the twentieth to the twenty-first century with force and determination in the following terms:

Mindful of our responsibility for the education of citizens committed to the promotion of peace, human rights and democracy in accordance with the letter and spirit of the Charter of the United Nations [San Francisco, 1945], the Constitution of UNESCO [London, 1946], the Universal Declaration of Human Rights [1948] and other relevant instruments such as the Convention on the Rights of the Child [1989] and the conventions on the rights of women, and in accordance with the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms,

[. . .] *Convinced* that education should promote knowledge, values, attitudes and skills conducive to respect for human rights and to an active commitment to the defense of such rights and to the building of a culture of peace and democracy,

[. . .] *Consequently*, we, the Ministers of Education meeting at the 44th session of the International Conference on Education, *adopt* this Declaration and *invite* the Director-General to present to the General Conference a Framework of Action that allows Member States and UNESCO to integrate, within a coherent policy, education for peace, human rights and democracy in the perspective of sustainable development.

Tirelessly pursuing this objective, the UNESCO General Conference, at its twenty-eighth session (November 1995), adopted the Declaration of the ICE's forty-fourth session and the Integrated Framework of Action. Taking account of the Recommendations of the conferences held since 1974, the session paid particular attention to the Culture of Peace programme and called on the Organization's sectors (education, science, culture and communication) to introduce this interdisciplinary approach into their programmes.

THE FUNDAMENTAL CHALLENGES TO ACHIEVING GLOBAL CITIZENSHIP

The General Conference of UNESCO, in redefining the foundations of the educational mission, did not hesitate to raise the essential issues which will have to be addressed in order to arrive at last at a truly global citizenship:

- cultivating the values on which the practical implementation of peace, human rights and democracy depend;
- no longer only emphasizing cognitive learning, but also affective and behavioural learning;
- learning citizenship, based on universal values and knowledge to be applied in practice.

UNESCO, celebrating the fiftieth anniversary of its foundation (1945–95) at its twenty-eighth General Conference, renewed its commitment to its Constitution. That solemn gesture should be seen as a symbol of 'beginning again', the belief that nothing is ever achieved for good and that a constant effort of spirit and energy is needed. The relevance of this principle, which is rooted in the myths and beliefs of all countries, should bring together the countless segments of mankind, without diminishing their individuality, in order to achieve the ideal of peace, which is merely waiting to advance across the earth.

For a new philosophy of education

The right to education: a human right

Teaching values for learning to be

While we witness the triumph of science and technology, some effects of which tend to *reify* humanity, we have come to a turning point between two centuries, when our thoughts must find inspiration in the ethical principles underlying the world's philosophies: 'There is, therefore, every reason to place renewed emphasis on the moral and cultural dimensions of education' (*Learning: the treasure within*, UNESCO, 1996). As he introduced the debate at the ICE's forty-fourth session on the theme 'Education for the twenty-first century', Jacques Delors—more than twenty years on—recalled the influence of the report of the Commission chaired by Edgar Faure in 1972, *Learning to be*. At that time, the report focused on the diversity of educational situations in the world. Faced with the problem of conducting an overall analysis and putting forward recommendations acceptable to all at the political and philosophical levels, Delors refers to the principal changes that have taken place in the world since *Learning to be* was written, such as the nature and new forms of relations between North and South, the emergence of 'several Souths', and the growing importance of information: 'anything that takes place in one place [for better or for worse and in all areas] cannot be ignored by the remainder of humanity.' The changes which have occurred in the major political blocs, whose prevailing ideologies infiltrated the whole world for several decades, have resulted in a 'major ideological vacuum'. Jacques Delors offered participants his vision of a new philosophy of education through what he referred to as his double faith: 'my faith in education as a factor of improvement, to varying degrees, in interpersonal relations, relationships within societies, relationships between nations; and my second faith [. . .] in the role of international organizations

SHOULD VIRTUE BE TAUGHT? THE POINT OF VIEW OF LUXEMBOURG

Should virtue be taught? According to Socrates, there is no need to teach virtue, since good is derived directly from a knowledge of truth. Protagoras, on the other hand, believes that there is a need to teach virtue (Plato).

On this philosophical issue, Luxembourg sides with Protagoras. Since the school cannot provide all the answers, Luxembourg advocates devising a new philosophy of education which is adapted to the specific requirements of our time and which would sacrifice neither society nor the individual. The aim would be to 'train responsible, useful citizens, but at the same time free and as far as possible happy individuals', to offer education which would strike a balance between a scientific culture 'without which we would feel inevitably alienated from modern times', and a literary humanistic culture, 'without which we would forfeit the wisdom of our ancestors'.

'If the sciences cannot provide answers to ethical problems, they have to be sought elsewhere. If ethical values are not derived from a truth which is recognized by all, as in Christian civilization, then they have to be constructed on the basis of a consensus among men who are living henceforth as part of a global community. All hope of universal ethical values is therefore not lost. This theoretical universality can and must give way to practical universality.'

'UBUSHINGANTAHE': IN BURUNDI

Despite the tragic events that have taken place in the country, the educational authorities have for years been introducing values taken from a deep-seated culture—to which outside contributions are added where relevant—into their education system. The Faculty of Letters and Human Sciences has started research into the concept of *Ubushingantahe*, which means 'a person able to settle differences impartially'. The principle therefore incorporates the notions of probity, impartiality and justice. If it is properly understood and then assimilated by the population as a whole (at all levels of education, whether formal or informal), this concept should in the long run instil and strengthen national understanding through the peaceful settlement of social and political conflicts. The aim of this research is to introduce the values of *Ubushingantahe* in educational programmes, in the first place through the families, in order to create an environment which is propitious to a culture of peace.

to convey into a universal conscience the most commendable ideas, which will be increasingly oriented towards the understanding of others.'

The initial teaching of values, the initiation to 'peaceful' attitudes, should logically be the responsibility of the family, as the first link between a young person and society. Owing to the resignation, shortcomings or inability of parents, however, which may be ascribed to many origins (or causes) and situations, the responsibility for education sometimes rests entirely on the teacher, who, whether disillusioned or militant, has to replace the first link in the chain of the educational process. On the other hand, parents never, or very rarely, replace the teacher. Some countries have made an effort to improve this situation with programmes to educate parents, which include methods of inculcating an early sense of democracy in the family. The International Commission on Education for the Twenty-first Century quite rightly recalls the human dimension of those who have the task of transmitting values, and more particularly the inescapable need to upgrade the role of the teacher.

Confirmation of education's role in development and, for this purpose, the fundamental mission of the teacher have determined the theme of the next session of the International Conference on Education (1996): 'Strengthening of the role of teachers in a changing world.'

'In this disturbed world in which higher values seem to be re-

THE MOST VALUABLE ASSET: IN VIETNAM

At the top of the scale of values in Vietnamese tradition, man is the most valuable of assets, the measure of all things. For a country with such a vivid experience of conflict, as the delegate recalled in his address, the three ancient aspirations which underlie all thinking—namely happiness, prosperity and longevity—can only be propitious to education for international understanding.

the inescapable need to upgrade the role of the teacher

ceding in both individual and national priorities, there is no doubt that it is only education that may gradually replace the growing void in spiritual and moral values, and help us to face the new threats and challenges of the present as well as of the near future', according to Ivan Pilip, Chairman of the forty-fourth session.

Culture and thought, and culture of peace

Some of the national reports on the development of education presented by Member States recall that lifestyles to some extent resemble identity cards bearing the characteristics of the culture concerned and are derived from people's perception of themselves and their surroundings, from their attitude towards their origins and their future, and from their ability to anticipate. According to the delegates at the forty-fourth session of the ICE, these notions may be expressed in different ways in different cultures, and are part of the thought system typical of each.

The replies to the IBE's survey of education policies in the area of international understanding and the work of the five regional meetings preceding the forty-fourth session outline specific aspirations and obstacles which arise in different cultural areas. The Ministers of Education, gathering at the Conference, without overlooking the critical aspect of current economic, political and social situations, considered that one possibility would be to take greater advantage of individual

KOMO AND DOMO: IN MALI

Komo and Domo are initiation societies which are responsible for teaching and protecting perennial values, such as courage, responsibility, respect, honour, open-mindedness and the understanding of other cultures. The ordeal which every initiate has to overcome solely by peaceful means, for instance, serves to perpetuate this ethic, on the basis of which Mali, calling on its cultural heritage, can look upon the forthcoming twenty-first century 'as an era which will be propitious to building bridges between the education system (ranging from basic to higher education) and endogenous experience with a view to promoting genuine development'.

it is always the thinkers who have actually changed the world

cultural heritages. For instance, some countries describe how their morality imposes the obligation to seek a consensus before resorting to open conflict or taking up arms, or the principle of calling truces and observing them; these are 'modes of life' that enshrine practices such as the non-violent resolution of conflicts and the principle of 'keeping one's word', attitudes which are presumed to be favourable in keeping the peace. Thus, centuries-old and even sometimes thousand-year-old traditions advocate values and attitudes which do not appear to have been harmed, at least not irremediably, by the turbulence of modern times; such values include honesty, respect for others, pacifism, citizenship, sincerity, responsibility, sharing, solidarity, consensus and justice. And yet the resurgence of all kinds of violence and conflicts appears to indicate that these values, which exist in the collective memory of peoples, have become increasingly inoperative. One is even tempted to refer to them as passive virtues, when one thinks of the fact, as one delegate pointed out, that since the last world war, which killed over 50 million people between 1939 and 1945, conflicts of all kinds have caused almost 200 other wars.

PHOTO 'The thinker', Houmtondji Workshop, Abomey, Benin

The right to education: a human right

BUILDING THE MIND: IN MEXICO

It is never too early to inculcate positive values which preserve a person's human qualities. These concepts are introduced in early childhood, at the pre-school stage, as support for the learning received within the family unit. In the course of game activity, infants learn autonomy, to perceive their physical and mental identity, and their relation with nature and the elements. Children gain social awareness through group activities, where they take their first steps in learning to agree and to co-operate with others. An early initiation to the principles of tolerance, understanding and respect for others and shared activities will help to prepare fertile ground, on which future students will be able to plant the seeds of peace.

The threats and obstacles to world peace do not arise only from armed conflicts. The tendency to depreciate the human person, partly due to excessive individualism, produces mentalities leading to modern forms of slavery, such as forced labour, forced prostitution, trafficking in human beings, child labour or the recruitment of children in armed conflicts.[3] This erosion of values, aggravated by a loss of benchmarks, encourages states of mind and behaviours that are opposed to any efforts undertaken in the area of education for international understanding. The participants at the forty-fourth session expressed the same acute awareness of the urgent need to teach the sort of values and attitudes that can give human rights their universal dimension.

The Conference emphasized the perennial nature of values and the

THE EARTH SCIENCES, AN OVERALL PERSPECTIVE: IN INDIA

In secondary school, young people attend natural science courses, where the sciences are presented as a discipline which progresses through an exchange of knowledge and experiments between researchers in all countries and which is a true part of international co-operation and understanding. The courses show young schoolchildren that all human beings belong to the same species; they are taught that all people, regardless of colour or race, have the same biological make-up, at all levels, even molecular (genetic grouping, blood groups, etc.). All human beings, who are subject to the same biological and psychological development process, are therefore concerned in the same way by the changes occurring in the world. This holistic approach is deep-rooted in Indian lifestyles, according to which individuals are never dissociated from either their immediate or their distant environment. The courses describe the earth, whose resources are not unlimited, as a whole incorporating all forms of life, including human life. Science and thought come together, as the young people are taught that man cannot change the laws of nature without affecting his own ability to survive.

VALUES, RATIONALITY AND EDUCATION: IN CAMEROON

The National Centre for Education in Yaoundé refers to a study made on the theme 'Values, rationality and education in present-day society'. The aim of the study is to consider the relations in modern Cameroonian society between traditional values and the rational requirements implied in theory by all societies' desire for modernity. The study notes that the absence of ethical standards in the beliefs and immediate concerns of individuals leads to irrational behaviour, which gravely detracts from the efforts to develop and build a nation where citizens live in harmony. He suggests that the education system should be reconsidered in the light of a triple objective, training to live, training to participate and training to act. This national goal, which requires substantial material and human resources, should provide the foundation of a reform of the education system. Only if this goal is achieved can an internationally oriented education be added as well.

need for thought to recover its full importance. The solutions invoked included ethics, morality, civic duty, conscience, humanism and philosophy and, finally, resorting to thinkers:

> We sometimes forget all those people whose creative capacity became a turning-point for their countries: the writers, artists and philosophers. In retrospective, we see that it is always the thinkers who have actually changed the world.

These words of Federico Mayor add further emphasis to the call to restore the influence of *thinkers*, who can help forge a universal culture of peace.

This search for meaning, which runs through the IBE's survey, repositions man, the *measure of all things*, at the heart of the educational dynamic, and with this return to humanism, education for all emerges as a priority. Some countries decided a while ago—and others are now taking the necessary measures—to introduce more justice in their societies by providing free education, free school materials and textbooks, and contin-

The right to education: a human right

A POSITIVE IMAGE OF THE SELF: IN TRINIDAD AND TOBAGO

Trinidad and Tobago, like most countries in the Caribbean, is a multi-ethnic society. The country favours the harmonious development of all its cultures and intercultural understanding. The guidelines of the country's education policy, which take their inspiration from the principles of the 1974 Recommendation, advocating the holistic development of the individual and of society as a whole, amount to a real philosophy of education. The objective, for the period 1993–2003, is to place the emphasis on the self-fulfilment of the individual at all levels of his/her development—spiritual, intellectual, creative, emotional and social—by encouraging a person to learn attitudes and acquire abilities which will generate a positive image of the self, confidence in one's own creative abilities and, hence, the wish to share them with others.

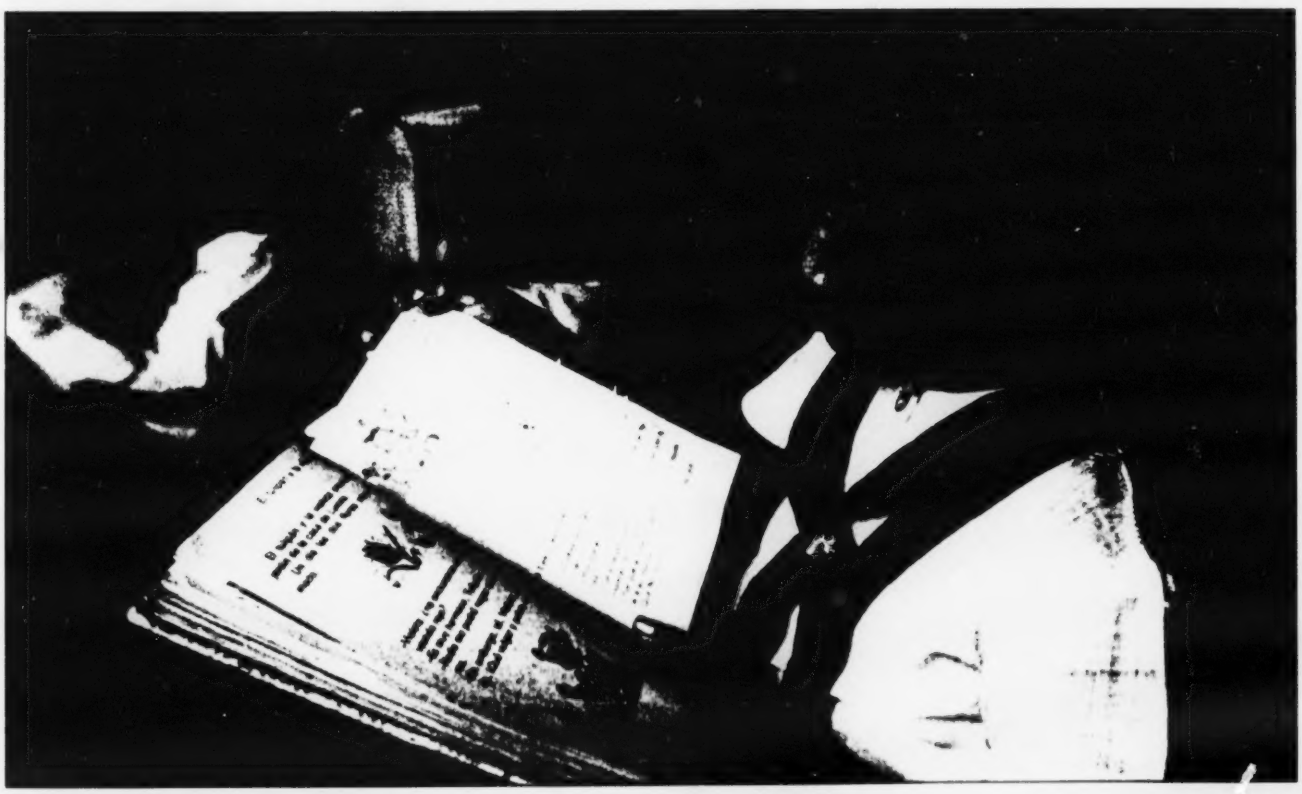
FOR A NEW PHILOSOPHY OF EDUCATION: IN NORWAY

The end of the century is witnessing a renewed belief in the power of education for the development of the individual and society. Fully endorsing the view of UNESCO's Director-General that 'it is always the thinkers who have actually changed the world', Norway has opted for a new philosophy of education, whereby education and knowledge are considered to lie at the basis of all change, all innovation and all prosperity in society. The country is meeting the educational challenges of the twenty-first century by introducing sound education policies aimed at acquiring a store of knowledge and talent. The improvement of education has become the focus of the country's political agenda.

to introduce positive ancestral values, attitudes and practices in the content of curricula and textbooks, as a means of inculcating knowledge beyond mere academic facts

uous in-service training. Elsewhere, efforts are being made to introduce positive ancestral values, attitudes and practices in the content of curricula and textbooks, as a means of inculcating knowledge beyond mere academic facts, such as learning to be and learning to participate.

Insofar as it remains attached to positive moral values, this outlook could give rise to a universal ethic, which teachers could then use as a lever in the area of education for international understanding, transcending without difficulty the specific character of national education systems.



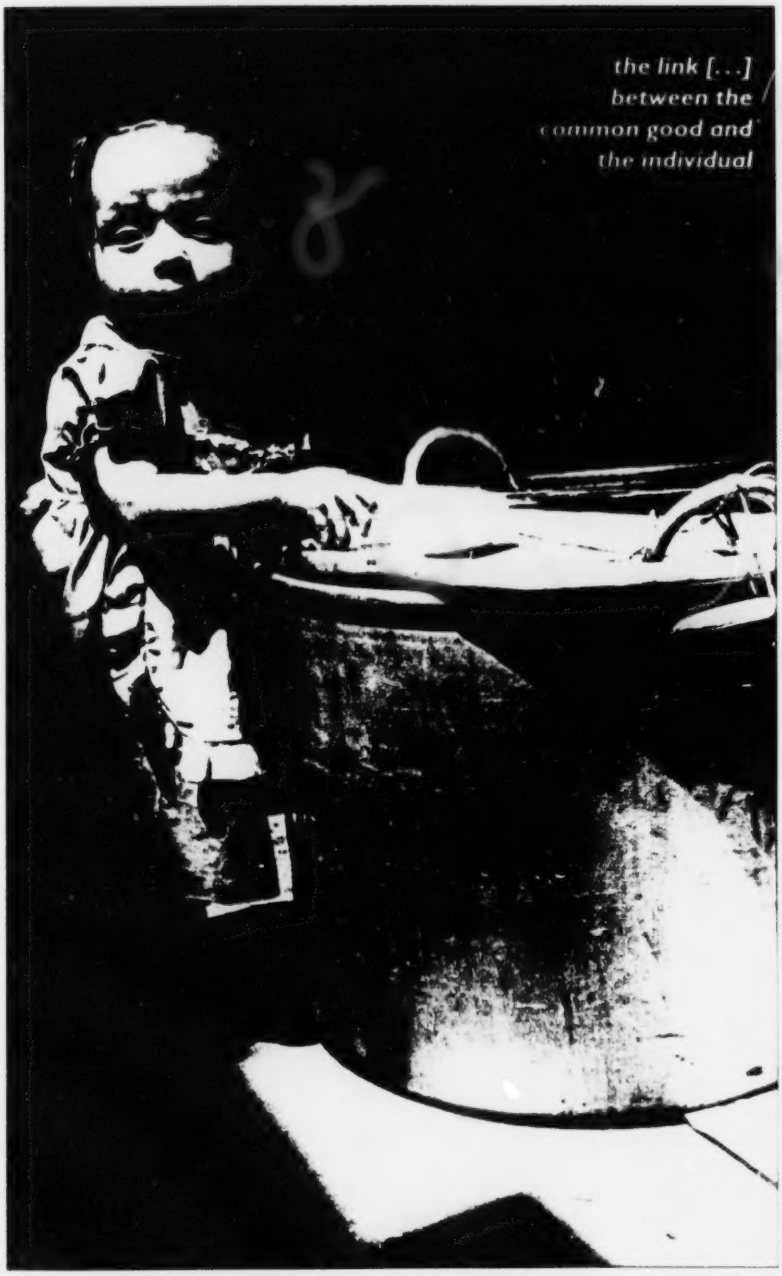
A world that is many and one: the other's viewpoint

The cultural dimension of education

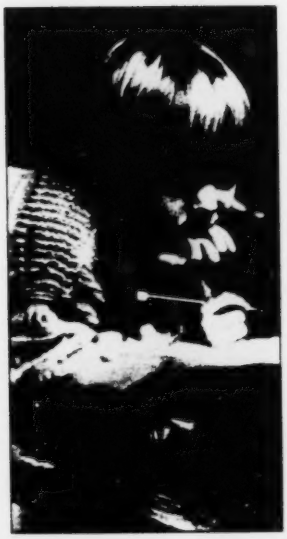
Broadly speaking, the replies to the IBE's survey call for a recognition of the specific nature of different cultures. In the field of education, universal concepts are not always applicable everywhere and in the same way. The countries point out that an effective strategy must be able to learn from the lessons of the past, either distant or recent, and to take into consideration as many of the existing socio-cultural parameters as possible. Present-day societies, owing to the mobility of individuals and groups, are increasingly characterized by a great diversity of micro-cultures. Some studies show that enhancing these cultures is a way of instilling coherence into the education system and of strengthening national bonds. The survey sheds a new light on cultural differences, in the sense that these are not seen as hermetic divisions preventing the peoples of the world from communicating, but, on the contrary, as expressing the wealth of diversity:

> We have forgotten the cultural dimension of personal and collective development. Instead of believing that wealth lay in diversity, we imagined that it was uniformity which, at least in economic terms, ought to prevail, forgetting that difference is wealth—as long as it unites us (Federico Mayor, *The UNESCO Courier*, February 1996).

There is a noticeable tendency to stress the link which must be established between the universal and the local dimension, and that between the common good and the individual.



The reforms which have been undertaken in education systems since the 1974 Recommendation, and the originality of the approaches and interactive methods employed to achieve their objectives, are the reflec-



The right to education: a human right

IMAGES AND RESEARCH: IN BELARUS

The Minsk Institute of Education for Foreign Language has undertaken research to identify the psychological and social obstacles to pupils acquiring an appropriate perception of the world and international understanding. Among the many psychological obstacles, researchers have found a tendency to evolve a simplified, 'black-and-white' image of the world and to divide people and nations into 'good' and 'bad'; and a tendency to idealize one's own behaviour and reject the positive elements in other people's. The aim of the Minsk Institute's research is to train future teachers to inculcate in pupils the spirit of peace and co-operation.

tions of a multi-faceted mirror: the cultures of a multiple world. Several countries have pointed out that the aims of education for international understanding must be realistic if they are to achieve its objectives of defining clear guidelines for teachers and encouraging the evaluation of results.

In countries which have been undergoing upheavals in their political systems, the 'accelerated' changes in structures have not yet had time to impregnate the cultural fabric in depth. This delay can produce a state of uncertainty which is conducive to conflicts of different kinds. It is not easy to promote the cultures of different peoples within the same country while opposing the nationalistic ideologies conveyed by xenophobic movements. This kind of problem again illustrates the fact that internalizing systems of values and knowledge on which to build a culture of peace is a complex process, which must be based on practice and living experience.

With regard to democracy, the ministers of education attending the forty-fourth session all agreed on the need to strengthen the gains already made in this respect and to spread democracy further through education wherever it still meets with obstacles. Some delegates referred to the specific difficulties encountered by their countries in the transition from totalitarian regimes to a pluralist society. It was also pointed out that democratic values can take on different forms in practice. In its report, the International Commission on Education for the Twenty-first Century, endorsing the views of UNESCO's World Commission on Culture and Development, raised some questions regarding a world which is both many and one:

> How can we learn to live together in the 'global village' if we cannot manage to live together in the communities to which we naturally belong—the nation, the region, the city, the village, the neighbourhood? Do we want to make a contribution to public life and can we do so? The will to participate, it should be remembered, must come from each person's sense of responsibility; but whereas democracy has conquered new territory in lands formerly in the grip of totalitarianism and despotic rule, it is showing signs of languishing in countries which have had democratic institutions for many decades, as if there were a constant need for new beginnings and as if everything has to be renewed or reinvented (Delors et al.).

The media and the promotion of peace

At the round-table on 'The media and international understanding: informing ourselves in order to understand (ourselves) better', attended by educators and journalists, the participants raised the issue of the role and responsibility of the media in education for international understanding: 'Are the media a unifying mortar on the social level? Are they the most appropriate means for inculcating values? If this is the case, what can be said about their social responsibility?' The educators present called for more ethics in journalism. In this respect, training to inform oneself through the media could be a means of broadening attitudes which may be narrowed by the influence of certain images or terms. The importance of the media nowadays in our daily lives and especially their influence on the management of international affairs also raises the question of their responsibility in promoting international understanding. This was also one of the factors which the International Commission on Education for the Twenty-first Century and the World Commission on Culture and Development both took into account. In the discussion, the journalists described the pressures to which they were sometimes subjected (such as restrictions on the free circulation of information, censorship or violence) and which constitute both a denial of freedom of expression and a denial of the right to be informed.

In a world where the new technologies manage to reconcile the real

The right to education: a human right

IMAGE OF THE SELF—IMAGE OF THE OTHER: IN AUSTRIA AND IN HUNGARY

The underlying idea of the bilateral project for a film with the significant title: 'Image of the self—image of the other', was to investigate the image which each country makes of itself and of others, from the viewpoint of children and young people. The images, opinions and prejudices portrayed in the film were identified by the young people and then discussed. The project was carried out in two phases. The youngsters selected items from their own personal experience, collecting or making up documents, objects, drawings, stories, personal experiences, reports from the media, etc. These comments and documents were then used as the raw materials for two films, in which the young Austrians and young Hungarians, acting both as performers and co-producers, each gave their views of the other country. The first phase ended with a filmed discussion on the work produced in Vienna by the young Hungarians. In phase two, video correspondence was exchanged, and both groups were able to criticize, analyse, correct or revise their partners' viewpoint in the light of their own self-image. The themes suggested by the young people ranged from the artistic and cultural (architecture, music and dancing), to landscapes, business (e.g. second-hand articles, luxury goods), town traffic (roadway design, the way to school), housing, the world of work, etc. Different forms of presentation, such as the filming of authentic scenes and situations, interviews, games, video extracts and television programmes, were used to complete the second phase. The film produced will then be used in teaching and teacher training.

Armed, sometimes to the teeth, with realistic reproductions of weapons of war

and virtual, there must be affinities between the technical and the ethical. Stereotypes, we find, induce univocal perception and reductive interpretations, which produce distortions in the mental representation of values by individuals or peoples. From one culture to another, as one participant pointed out, opinions, insofar as they reproduce clichés, may be conditioned or predisposed to developing a spirit of intolerance. For some ministers of education, the clearest expression of the rejection of others is the growth of xenophobia, exclusion and, more cruelly still, the massacres which have bereaved the end of this century. Some delegates urged journalists to stimulate communication between individuals and among peoples, and pointed out that, in order to achieve a balance, the sources of information had to be diversified and it had to be accepted that one could look with different eyes at any phenomenon or event, situation or story, and at other cultures coming from elsewhere.

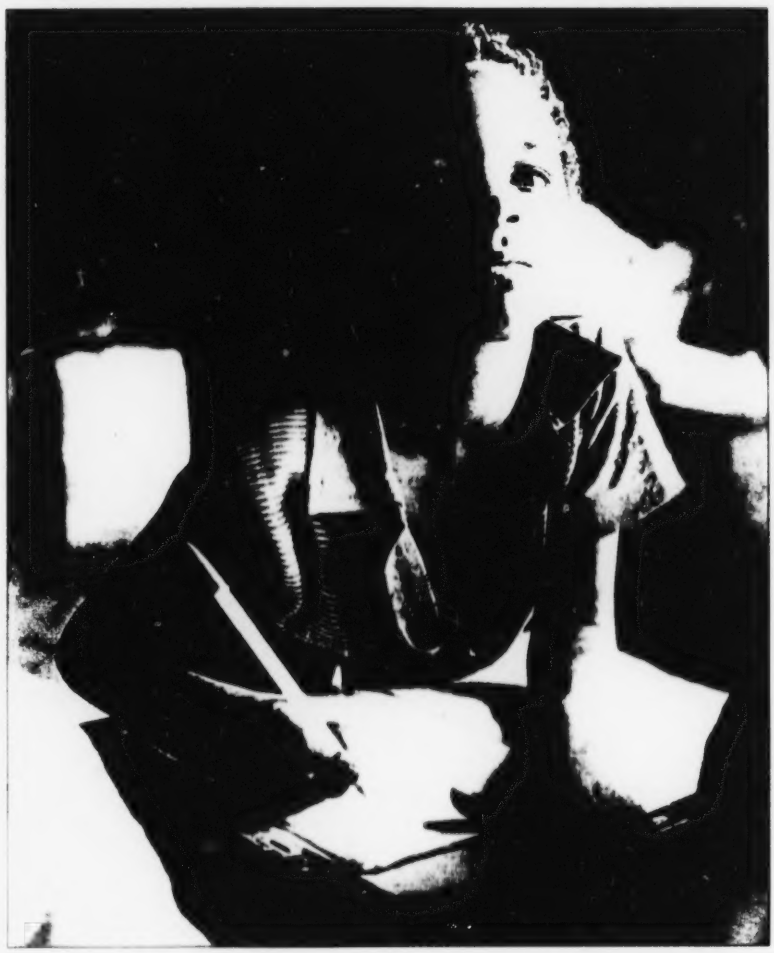
Aggressive characters in literature, films and games

Information and communication are not the only sectors concerned by ethics. In connection with the promotion of peace, ministers drew attention to the fact that fiction films, cartoons, comic strips and works of literature sometimes contained aggressive characters, who brandished weapons of a new age, capable of exterminating the whole of humanity at the push of a button. Warlike toys and games are equally to blame in this respect. Armed, sometimes to the teeth, with realistic reproductions of weapons of war, or promoted pilot for a day of an intergalactic spaceship which is capable of annihilating planets by the dozen, children sitting before a video screen, whose sense of perception is in full development, may be surreptitiously initiated to hatred and a wish to destroy others. They are the most vulnerable targets, since more often than not they reproduce first what they see and what they hear. There is thus a danger, as one minister recalled, that the younger generations

may be prepared to accept the fatality of violence as the one and only way of resolving conflicts.

Faced with this problem, some countries have begun to react. Some delegates reported that an education-for-peace day had been held in their countries in recent years, at which there was a symbolic destruction of warlike toys. In other countries, it is forbidden to display such toys in shop windows. Quite recently, new electronic chips have been developed which can detect scenes of violence in television programmes. According to one delegate, this new product, which is currently being experimented in Canada, can reduce the consumption of such scenes by young children. The responsibility of adults who either purchased such toys or allowed children to watch television without any control was again called into question. In the Declaration they adopted at the forty-fourth session, the ministers of education undertook to give priority to children who were exposed to these real or fictional war scenes: 'We are determined to increase our efforts to give a major priority to children and young people who are particularly vulnerable to incitements to intolerance, racism and xenophobia.'

Some countries have already taken action and make use of films, books and art to circulate material which can combat prejudice. Others have launched research programmes with a view to identifying psychological and social obstacles exerting a negative influence on the perception of the world and hampering the construction of a global society. In several regions it is reported that new technologies (such as television or more recently the Internet network) are being used for the exchange and transfer of knowledge.



History, perceived as the mirror and guardian of memory, embodies cultural referents

The other's viewpoint in history textbooks

The effect of history books and textbooks on mentalities is even more subtle and pernicious. History, perceived as the mirror and guardian of memory, embodies cultural referents. Its content is therefore, by definition, likely to induce an opinion

HISTORY SEEN FROM THE SOUTH: UGANDA'S POINT OF VIEW

Real goals, such as the promotion of tolerance, consensus-building, or respect for human rights as a prelude to democracy, have in practice been almost totally neglected in most countries of the South. The challenges which these peoples should have met have at times been granted a subsidiary ranking in decision-making and the allocation of resources. Owing to limited attitudes, these countries have been seen overwhelmingly through the rhetoric of their ideological dependence on the major geo-political areas, combined with an image of poverty, to the detriment of a proper appreciation of the cultural wealth of peoples living in that part of the world. As far as international understanding is concerned, 'the only concern of those countries was supposed to be fighting other people's wars'. While expressing this opinion of the views long held of the South and, implicitly, of the way the South might have seen itself, the delegate of Uganda expressed the wish that such attitudes might be changed by the new education for international understanding and peace.

on differences, which can be either objective and peaceful or subjective and aggressive. It may be worth recalling that the first World Conference on the Teaching of History was held in The Hague in 1932, with the aim of 'encouraging discussion on the idea of closer contact and better understanding among peoples'.

Some history textbooks all too often convey a negative image of 'the foreigner', predisposing students to perceive him/her as a 'natural enemy'. The 1974 Recommendation, which the ministers of education once again endorse, clearly stipulates the need to revise school textbooks:

> Member States should encourage wider exchanges of textbooks, especially history and geography textbooks, and should, where appropriate, take measures, by concluding if possible bilateral and multilateral agreements, for the reciprocal study and revision of textbooks and other educational materials in order to ensure that they are accurate, balanced, up to date and unprejudiced and will enhance mutual knowledge and understanding between different peoples.[4]

Research has been started, in conjunction with higher education establishments and specialized non-governmental organizations, to identify the referents, images, terms and illustrations in history textbooks which are conducive to the development of prejudice and suggest a negative representation of particular individuals or groups. History programmes are being restructured, placing more emphasis on complementarity. Courses about the history of humankind are started much earlier on in the curricula, simultaneously with national histories.

'We should disarm history', Federico Mayor urges, and he adds: 'There are too many battles in history, too much power, generals and soldiers. We must therefore provide our children and peoples with a different vision of history.' For countries which have begun to revise history textbooks, the aim is to bring up to date the contribution of all peoples to the development of humankind and their

DIVERSITY IN UNITY: IN AUSTRIA

An effort is currently being made to write and publish texts studying the historical and cultural parallels and differences in the development of Czechoslovakia (now the Czech Republic and Slovakia), Austria and Hungary. Teachers and teacher trainers are to be supplied with teaching material, in a practical and accessible form, containing new information concerning the historic changes which occurred in that part of Europe. Through co-ordinated extracts, the similarities, differences and diversity of development of the three nations are shown comparatively, thus filling in the gaps in the cultural exchanges between these countries:

- the development of myths, legends or origins, genealogy, national cults;
- treatment of minorities, anti-Semitism;
- ecology, nature, territory, landscape;
- secularization, religion, popular beliefs;
- pathos, passion, heroism, war (armed forces), death;
- forms of socialization, education systems, methods of upbringing;
- crime, prison systems;
- literary and artistic culture and its significance: music, theatre, literature, fine arts;
- sport, popular culture, the process of transnational communication;
- cleanliness, health, civilization, the domestication of violence;
- political culture: political systems, parties, groups, clubs; business and politics.

participation in that development, and to identify the cultural interactions which have resulted and result from exchanges between them. If this universal history can ever be finalized, it will enable a turning point between two eras to be marked: the era of dominations and that of creative interdependence, and it will give expression to the truth that: 'It is in the minds of men that the defences of peace must be constructed.'

'We should disarm history [...] there are too many battles in history, too much power, generals and soldiers'

Development and a culture of peace

The nature of education versus the challenge of globalization

Reminding the participants of the forty-fourth session of the ICE of UNESCO's mission, Federico Mayor emphasized the urgent need for 'the intellectual and moral solidarity of mankind' and access to education for all, everywhere in the world. The democratization of education should not be restricted merely to universal access to learning, but should also be reflected in the *content* of education, which should transmit universal values at all stages of the learning process. He also drew attention to economic and social development as a precondition for the construction of a real culture of peace, and recalled the terms of article one of the Universal Declaration of Human Rights:

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The Conference described the features of the new political, economic, social and cultural situation which it considered to constitute a general obstacle for peace. There are clear signs that violence is slowly but surely eroding the fragile gains achieved in terms of understanding between peoples; the major ills of our time are rooted in segregation (ethnic, cultural, religious, linguistic, social, sexist, etc.) and economic inequalities. The current trend towards a 'global economy' is not new; it is the third stage of a process that began with the internationalization of economies following the expansion of exports, and continued with their transnationalization and the increase in foreign production and investment sites . The round-table discussions on 'Economic globalization and educational policies' showed that the very nature of education was challenged, to the extent that it was often presented in economic terms, while the human and cultural dimensions of the educational process became obscured. Education International (EI), a non-governmental organization, did not lose sight of the essential nature of education:

> Investment in education—not just narrow, production-oriented training, but education in its broader sense, education which is the subject of this Conference, the education of the founder of this Conference, Jean Piaget—is an investment not only in the

EQUAL CHANCES: FRANCE'S VIEW

> A nation is not only a group of citizens holding individual rights. It also constitutes a shared destiny, an ideal which is founded in the first place in the school, the ideal place for education and integration, where young people learn to live together and respect each other. Our difference, provided that it respects the other's difference, offers an opportunity for real universality based on mutual recognition and respect for people. This sort of difference is quite the opposite to exclusion, and far from producing inequality, it will encourage us to fight for equal chances for all children.

the noticeable effects of the economic situation of parents on the quality of family life and on the education of the child

economic development of each society, worthy as that objective might be, but in its very survival.

Another issue which was much debated at the session was the noticeable effects of the economic situation of parents on the quality of family life and on the education of the child. More and more children nowadays live in family units which are deeply upset and where different forms of violence often prevail; whether the violence be moral, affective or physical, personal or collective, the inescapable fact is the

EQUAL CHANCES: THE AFRICAN VIEW

Several African delegates expressed the same concerns regarding education in their countries. They said that the implementation of education for peace, human rights and democracy faced many constraints. The most striking of these was undoubtedly poverty, which was spreading and in some places worsening, and for which the African countries had no ready solution. The structural adjustment programme, which for years had been cutting back on public expenditure budgets, had obviously been affecting the education sector. Factors, such as unfavourable terms of trade, the debt burden and the devaluation of their currency, had made the limitation and reduction of their countries' basic resources empirical, with significant repercussions on the rate of school attendance and the education system as a whole.

violence itself. Injuries, such as humiliation, a feeling of abandonment, or the loss of corporal integrity through physical ill-treatment, constitute serious attacks on the rights of the person. Violence tends to be aggravated in periods of upheaval and its areas of choice may be said to lie in a succession of concentric circles, starting with the family and extending outwards to the school, the neighbourhood, the town, the country and the world itself. Being both individual and collective, it is awesomely universal in its effects. Economic and social inequalities, especially at a time when peoples are stressing their cultural individuality, favour violence and are likely to engender rising tension both within societies and between them. The World Summit on Development, organized by the United Nations in Copenhagen in 1994, referred specifically to this link between education, progress, peace and the maintenance of peace. Educating children when they are still young to resolve conflicts without violence is one objective which several ministers of education are determined to introduce in educational programmes.

The right to education, a human right

Among those excluded from education, considering that professional requirements increasingly include both general culture and specialized skills, a person suffering from illiteracy, or even functional illiteracy, will inevitably be more exposed to the effects of recession in the job market. Joblessness and its corollary, the lack of income, sooner or later initiate the chain of social exclusion; first the loss of independence and loss of dignity, and later non-participation in communal progress. How can individuals who have been excluded from society, and relieved of their rights, responsibilities and dignity, have a conscience and a commitment to a principle of which they are a living denial? How can they be persuaded to act as a *fully fledged* citizen, for instance, by taking part in democratic elections, when in fact they have become a *fully excluded* citizen and the living expression of a contradiction in that democracy? Being left out of the *res publica* or

EQUAL CHANCES: ISRAEL'S POINT OF VIEW

Since computers and technical equipment have become part of the classroom and school laboratory, the cost of education has continued to rise. The gap between the 'haves' and the 'have nots', between the rich, industrialized world and the developing countries is likely to increase and to aggravate the vicious circle of poverty-ignorance-poverty. For this reason, one of the most obvious ideas which should come to mind is that the developing countries, which place education as a top priority above all others and are increasing their educational budgets by delving into other resources—especially their armament budgets—need support and deserve every kind of backing by the industrialized world. Undoubtedly, education is a great equalizer, according to the Israeli delegate, not only between nations but in the first place within societies, since at the same time as teachers change the mentality of their students, they also change that of the society in which they live.

commonweal, by what wave of a magic wand can they be persuaded virtuously to accept differences when it is on account of their own difference that they are in danger of being crushed by the economic juggernaut?

Some parts of the IBE survey dwell on the eradication of illiteracy, as so fervently promoted in 1990 at the Jomtien Conference on Education for All. The Declaration issued by that Conference, which was referred to by some of the ministers of education at the forty-fourth session of the ICE, is still a development priority in many countries. Clearly educating for peace, human rights, democracy and fundamental freedoms presupposes a political will, backed up by the commitment and responsibility of all players in society, and remains strongly dependent on the degree of access to basic education and on its quality, as well as on the human and material resources allocated to the task, in terms of continuous teacher training,

EQUAL CHANCES: FINLAND'S POINT OF VIEW

Very often, especially in the industrialized countries, the emphasis has been placed on the acquisition of knowledge as a factor of production. On the other hand, less attention has been given to the fact that the information society has made substantial changes in the prevailing division of power. Knowledge is the most democratic and even the most variable source of power for all citizens. And yet the gap between the poorly educated and the well educated is much wider than that between the rich and the poor. This is why the power struggle henceforth is likely to centre increasingly on the distribution of knowledge and who has access to that knowledge. Soon the acquisition of knowledge in all structures of society will have to be looked upon as the central, long-term objective in the fight against poverty in the world; it might be said that 'education provides the weapons to defend the future'.

the publication and distribution of teaching material, the creation of areas suitable for education for peace, and the dissemination and promotion of human rights in their entirety.

The ministers of education had no doubts regarding the importance of access to knowledge and reaffirmed that education for all, the right to development, freedom of expression, movement and information—all these human rights precede and underlie the objectives of education for international understanding, peace, human rights and democracy. Making these rights part of normal society, with no exclusions, as a means of diminishing differences and inequalities and halting the advance of intolerance is a goal to which education must contribute.

The Declaration on Social Progress and Development, proclaimed by the United Nations in 1969, already stipulated in its Article 1 that:

> All peoples and human beings, without distinction as to race, colour, sex, language, religion, nationality, ethnic origin, family or social status, or political or other conviction, shall have the right to live in dignity and freedom and to enjoy the fruits of social progress and should, on their part, contribute to it.

Since that time, however, as the delegates from many regions observed, poverty, illiteracy, nationalism and other 'isms', through their joint interaction, have proved a considerable obstacle to understanding between communities. They warned about the growing gap between rich and poor nations, a disparity no longer on a microcosmic scale, i.e. that of a society, but worldwide. While one delegate referred to the burden placed by indebtedness on budgets, which affected education in the first place, another delegate suggested that resources should be transferred from armament budgets to the educational sector.

EDUCATION FOR ALL: THAILAND'S POINT OF VIEW

Thailand, which hosted the World Conference on Education for All in Jomtien in 1990, reiterated its profound conviction that education was the key to development. Its commitment is reflected in its policy of implementing basic education for all. Referring more specifically to article 10 of the Jomtien Declaration, the Thai delegate said that unifying all basic education requirements had become a human, common and universal responsibility.

From rhetoric to practice for an applied peace

Obstacles and hindrances to peace

James Grant, Director-General of UNICEF, reminded participants at the forty-fourth session of the International Conference on Education, with the same conviction that he had expressed throughout his career in the service of the children of the world, that still today about a fifth of the world's population—over a billion people—are illiterate; of whom two-thirds are women. About 130 million school-age children are not in school, of whom again two-thirds are girls. In the light of those facts, literacy for all and schooling for the greatest number of children possible should be the first priority when it comes to education for mutual understanding and tolerance.

The obstacles to education for peace, human rights and democracy are also rooted in epistemology, the handling of concepts such as 'international understanding', 'international co-operation', or 'international peace'. Ninety per cent of the replies to the IBE survey stress the need to nurture the seeds of peace first of all internally, that is, at the local level. The difficulty of putting the theory of education for international understanding into practice is frankly recognized and expressed. While the concept of peace is no longer interpreted as a mere absence of conflict or war, the remaining difficulty is being able to implement in

THE YEAR 2000, A FRAMEWORK FOR LEARNING: IN CANADA

The reform of the education system in British Columbia has introduced substantial changes in the Ministry of Education's policies and goals. A new philosophy is contained in the plan: 'The year 2000, a framework for learning'. Initially, a secondary school survey in 1990 showed that 92 per cent of students considered that the school should provide instruction in social responsibilities, tolerance and respect for others; half of them thought that the school was able to teach such subjects; 70 per cent expressed the view that school programmes should include subjects such as the environment, particularly with regard to deforestation, industrial waste treatment and global warming. In the light of the results of this important survey of learners, the ministry introduced substantial changes in its programmes. One of the most significant of these was to initiate a human rights policy supported by the development of new teaching material. The latest programmes emphasize the promotion of multiculturalism and antiracism, fairness according to the principle of gender equality, and the right to education of indigenous peoples. Other objectives in the area of social sciences, more concerned with university studies, have also been added. Act 12, the Curriculum, deals with the Canadian charter of rights and liberties and other human rights instruments. The Ministry and the Council for Human Rights of British Columbia have established units of values in the social sciences and courses of law linking theory and practical exercises based on case studies.

It is up to the teacher to pass on to the pupil what mankind has learned about itself and about nature, and everything of importance it has created or invented

practice what is more akin to an inspiration, an ideal, or the fine rhetoric which has been heard for so long: 'How can international peace be achieved through education, at all levels?' The first solution to this problem lies in teacher training and the production of teaching materials. Other areas in addition to schools, however, should be opened up to education for peace, through the early learning of human rights and democratic values.

Continuous teacher training

According to the International Commission on Education for the Twenty-first Century, all the great classical thinkers who have considered the problem of education have said it again and again: It is up to the teacher to pass on to the pupil what mankind has learned about itself and about nature, and everything of importance it has created or invented. Moving away from the world of

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philosophy, replies to the IBE survey point out that the public authorities are aware of the fact that such education is strongly dependent on the quality and abilities of those responsible for inculcating values. The subject matter is there, but how should it be transmitted, and how should it be taught so that the knowledge is truly acquired? Training centres specialized in education for human rights have developed specific teaching methods, and educators are experimenting with other methods. When they come back to their classes, their lecture rooms, their laboratories and their workshops, they will be ready to apply what often seemed to them—before they receive this training—as pure fantasy. More attention is being given to training teachers in education for human rights, so that, with the help of appropriate teaching methods, learners can develop a thirst for learning and a taste for acquiring knowledge.

TEACHER TRAINING: IN SWITZERLAND

The need to promote education for human rights and peace by new pedagogic means has been a concern of the World Association for the School as an Instrument of Peace (EIP) since its foundation in 1967. One great innovation, in 1978, was to produce a simplified version of the full text of the Universal Declaration of Human Rights, which was carried out by a mixed team from the University of Geneva, including educators, psychologists, linguists and lawyers. Making the Declaration accessible to all, however, was not sufficient to anchor its principles firmly. As teacher training was one of its priorities, in 1983 the EIP set up the International Training Centre for the Teaching of Human Rights and Peace (CIFEDHOP) in 'Genève internationale' (so called because in 1920 it hosted the headquarters of the United Nations' predecessor, the League of Nations, and has hosted many other organizations since then).

Every year since its foundation, CIFEDHOP, with the support of the Swiss authorities, the United Nations Centre for Human Rights, UNESCO and the Council of Europe, and in conjunction with trade unions and NGOs, has organized an international meeting on teacher training. Participants come from all over the world. They normally teach in primary, secondary and vocational schools and include specialized educators, cultural organizers, social workers and university staff. The sessions touch on all sectors of formal education, and take two forms: round-tables on specific themes, which provide an opportunity to exchange information on the contents and methods applied in different countries and provide material for discussions on trends in education and major social issues; and teaching workshops (in three language sections, English, French and Spanish), which introduce participants to the terminology of international legal instruments, and develop and implement active teaching methods, each in relation to a particular sociocultural environment. The Centre's teaching team, which is made up of instructors and researchers specializing in education for human rights and peace, is multicultural, which facilitates the exchange of knowledge between its members. After the sessions, educators are often stimulated by the positive results obtained during the activities to set up networks for the exchange of experience.

REGIONAL TRAINING SESSIONS: IN GUINEA, TOGO AND NIGER

The ministries of education of Guinea, Togo and Niger have asked CIFEDHOP (see page 31) to organize a training session in their countries. It may be remembered that the Recommendations of the International Congress on Human Rights Teaching, Information and Documentation, organized by UNESCO in Malta in 1987, emphasized that Member States had a duty to educate their citizens in human rights and to teach the latter at all academic levels, on an equal footing with other disciplines. The same intention is expressed in the African Charter of Human and Peoples' Rights' which OAU member States adopted in 1981. Aware that recognizing an individual's rights and responsibilities is not enough, the education authorities of the three countries had a number of teachers trained so that these could pass on training in human rights and peace. Apart from learning the terms and concepts contained in the main international treaties on human rights, the regional meetings adopted a comparative approach to studying the universal system and the regional systems. So far, almost 700 teachers have received training combining pedagogy and international law.

Initial democracy in schools

Institutional measures have been taken. More and more, the ministers are leaving to the local authorities (municipalities) and their educational establishments the responsibility of defining and planning the ways and means of implementing national objectives. Teachers are being given increased freedom of action in the exercise of their duties. One effect of the greater autonomy is to make the school system more democratic. Under the new system, the sense of trust and the sharing of responsibilities (while ensuring that collective responsibility does not detract from personal responsibility) are transforming formal education into a laboratory for peace. 'Democratizing the school' and 'the classroom' are terms which recur again and again in the IBE survey. Allowing the students themselves to establish local rules places them directly before their responsibilities and gives them a feeling of being really involved in the problems of their class (and their school), insofar as they take an active part in the proceedings. It has been found that students tend to comply with and respect rules which they have themselves planned, discussed and formulated. Such experiments create self-discipline, self-management and a respect for the common good. The shadow of the repressive teacher recedes as a result, opening the way to more independence for the students, stimulating them in their quest for cognitive, affective and behavioural knowledge.

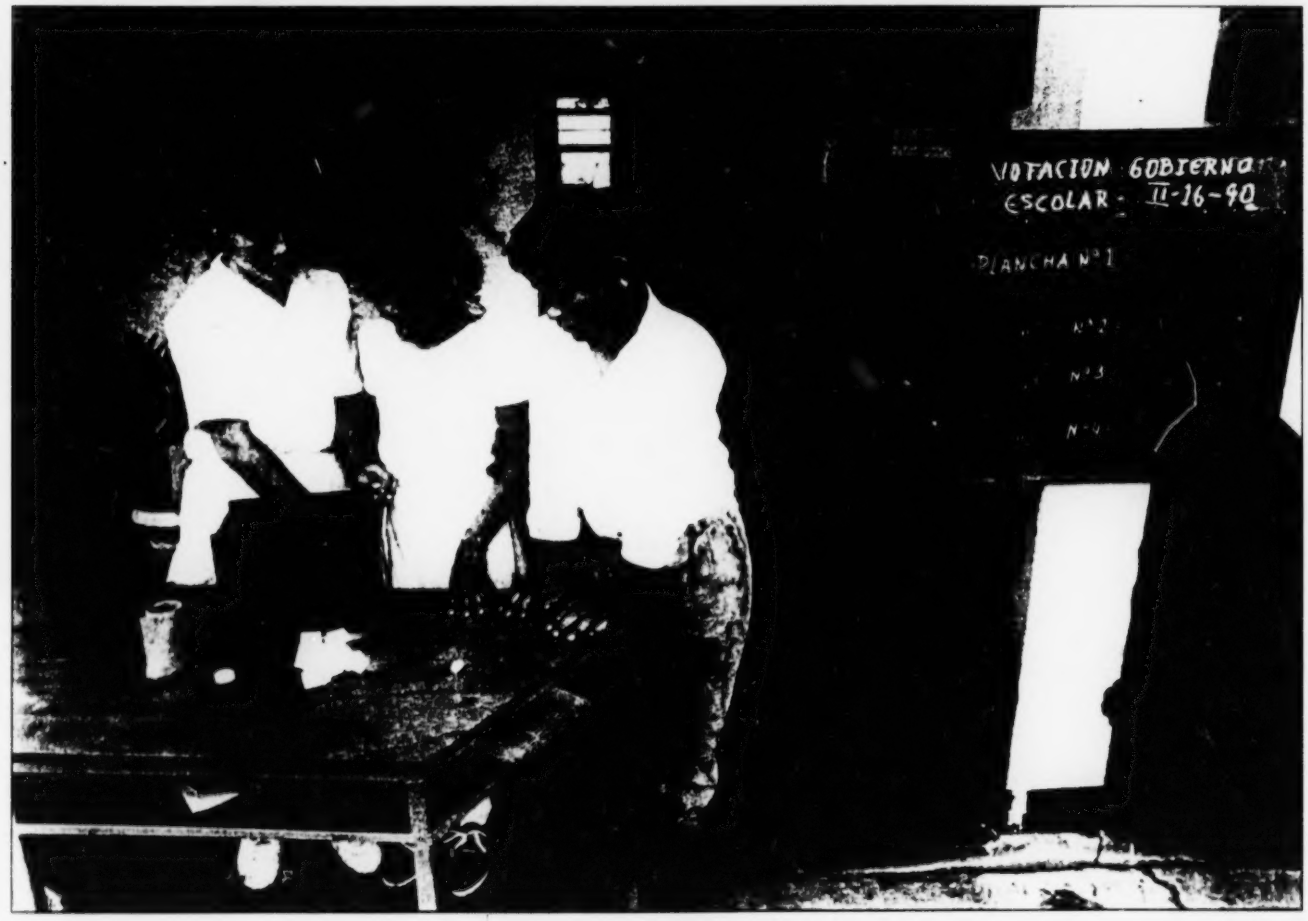
Some countries report that the results achieved so far are quite conclusive: learning in all disciplines takes place in a climate based on the exercise of responsibilities and respect for the rights of all. As these

DISCOVERING THE RIGHTS OF THE CHILD: IN BELGIUM

In its reply to the IBE, Belgium reports on the experiment of the teaching team of the Belgian section of the World Association for the School as an Instrument of Peace: the production of a strip cartoon and a teaching file, Discovering the Convention on the Rights of the Child." This file, which is made up of five parts so as to allow teachers to take children through the various steps unhurriedly, can be used with pre-school children and in primary and secondary schools.

school rules depend mainly on consensus, they can be readjusted and provide the students with good training in democracy. The exercise is extended in practice to the election of governing bodies among the students. This initial form of democracy, with elections, the preparation of rules for the classroom or the school (subject to compatibility with the outside world), discussions about problems that arise, mediation in the case of open conflicts and anticipation of possible future conflicts—all these features of incipient democracy prepare students through practice for

Election of a school council



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STUDENT GOVERNMENTS: IN COSTA RICA

Each year, the schools in Costa Rica elect a government of students. The procedure is similar to that of national elections, with the appointment of an electoral tribunal, debates, secret ballots, etc. The aim is to teach children how one of the tools of democracy works: expressing the voice of the majority and ensuring a fair representation of all opinions.

the exercise of a more complex form of democracy awaiting them when they leave the school system. Some teachers say that they feel more available mentally to teach when they are partly relieved of the burden of having to impose discipline, and they say it helps them to establish better communication with their students.

Educating to be informed and to inform

For the young and for the old, for children as well as for adults, at school or at work, information plays an important role. With the enormous quantity of information made available by the new technologies, knowing how to discriminate, analyse and evaluate beyond the passing circumstance can no longer be taken for granted. Educating people to be informed and to make up their own opinions in order to achieve a state of well-thinking and well-being should be started as soon as possible. Experiments in founding and managing newspapers, a real school press, along similar lines to the rules referred to above, or producing documentary films for which the students themselves imagine and write the scripts, shoot the pictures and edit the film, are all ways of educating young people for democracy. They learn to decode information received in bulk and then to express it for the benefit of others in terms which are in conformity with the humanistic principles of human rights. For the teachers, such activities can shed light on the interdependence of different events and sometimes critical situations, and provide a means of apprehending a world which must be seen no longer as fragmented but as a whole with countless components. The Integrated Framework of Action, in its section on 'Co-ordination between the education sector and other agents of socialization', highlights the importance of training teachers to prepare students for the critical analysis and use of the media, and to develop their ability to profit from the media by a selective choice of programmes, 'avoiding programmes and other products that incite hatred, violence, cruelty and disrespect for human dignity'.

Teaching materials, tools for peace

While no one nowadays would reject or oppose the values of the Universal Declaration of Human Rights and the

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normative instruments relating to human rights in the exercise of civil peace and peace between States, it must be admitted that these texts, prepared and drafted in legal language, can have a dissuasive effect on training for international understanding. One of the first snags encountered by the teacher or trainer arises from the difficulty inherent in interpreting, understanding the scope and measuring the limits of international instruments, including agreements, conventions or recommendations, which make use of very specific terminology. Further obstacles arise from differing codes of cultural interpretation. Several ministers and observers, as well as representatives of NGOs attending the ICE, drew attention to recently published collections of basic texts, which explained what they were in simple language, how they had been drafted, whether they were binding or not, their scope and their limitations.[5]

Researchers in the educational sciences, through a network of specialized NGOs, have prepared handbooks on methodologies to guide teachers in their work as educators for peace. Ministers are considering releasing substantial funds to ensure that this new form of training is available to as many students as possible. In the area of legal science in particular, the conventions, agreements, recommendations and declarations of the United Nations and its specialized agencies are studied in some law faculties. Further training facilities are provided by reference centres, databanks and the publication of specialized didactic material.

Areas for education for peace

According to the results of the IBE survey, in some countries education in human rights, peace, democracy and fundamental freedoms is (or was until recently) mainly left to the discretion of teachers, through programmes of civic or religious education, sport, organized travel, extra-curricular activities and school correspondence. There is no doubt that overloaded programmes have the effect of blunting teachers' keenness and enthusiasm. Many curricula need to be completely revised in order to achieve a more balanced distribution of subjects, allowing for the introduction of teaching modules such as 'democracy' and 'fundamental freedoms'.

THE RIGHTS OF THE CHILD CLUB: IN SENEGAL

The Ndatte Yalla de Saint-Louis School has opened a 'rights of the child' club with the objectives of making human rights known and applying them in daily life. Games such as the children's circle and the baobab convey lessons about rights and responsibilities, stigmatize violations, condemn racism and encourage the defence of human rights and fundamental freedoms. These activities are backed up by correspondence between schools, and other facilities, such as a solidarity fund and a school library.

A JOINT LANGUAGE SCHOOL: IN FINLAND AND IN SWEDEN

This project was launched in 1987 to promote genuine bilingualism (in Finnish and Swedish), the strengthening of ties of friendship and co-operation, mutual respect for each other's cultural achievements and a common responsibility on environmental matters. The target groups are children of compulsory school age. The children are taught the language of the neighbouring country by working in pairs, with one native speaker in each language. According to teachers, this type of exchange opens the way to genuine bilingualism and a new cultural tolerance, so that the border between the two countries is turned into a resource.

Increasing attention is being given to the possibility of introducing education for international understanding in national programmes as a fully-fledged discipline, as is the case for philosophy, history, economics and geography, or foreign languages. Teacher-training colleges, vocational training institutes and faculties of educational or human sciences are currently including the study of human rights as a separate discipline in their study programmes. The recent foundation of UNESCO Chairs offers the possibility in this respect of opening up areas specializing in research, without which the new science of peace is bound to remain at an intuitive level.

The replies to the IBE survey show a marked tendency towards a reconciliation of formal and non-formal education. Several countries state that formal education courses are not enough to train young people on understanding between peoples. They add that there is an urgent need to ensure that education for peace is extended to all areas of social organization pertaining to the community.

Trade unions and political parties, in particular, are expected to introduce extracts of texts concerning fundamental freedoms in the political and corporative training of their militants. A form of training for the non-violent settlement of conflicts is also desirable for police forces, who are responsible for ensuring the safety of citizens, and who are still referred to in some countries as 'guardians of peace'.

SINHALA, TAMIL AND ENGLISH: IN SRI LANKA

A trilingual language-teaching programme is designed to teach Tamil to Sinhala pupils and Sinhala to Tamil pupils. Sinhala and Tamil are official languages of Sri Lanka. English is also taught as an optional subject in years four and five and as a compulsory subject in years six to ten. Depending on their choices, pupils are tested either in Sinhala or Tamil at the 'ordinary-level' examination (at the end of year eleven), which qualifies students to proceed to higher education.

The right to education: a human right

In countries where religion occupies a dominant position in culture, comparative theological and anthropological studies and interdisciplinary research are being undertaken in order to list some principles which are shared by the different systems of belief in the world, with a view to ending the era of so-called 'religious' wars, which have left their marks throughout human history. Examples given in the national reports also point towards a similarity of purpose, which seeks, through programmes of ethical or religious education, to promote a rediscovered understanding between people. Some courses of religious instruction intend to approach education in human rights by adding to their ancient teaching (based on concepts such as 'inner peace') the language of the universal instruments of the United Nations. Courses are given at which religious precepts are juxtaposed with articles of the Declaration of Human Rights, the Convention on the Rights of the Child and other normative texts: tolerance/*accepting the beliefs of others*; respect for human life/*not killing or not harming the physical and moral integrity of others*; sharing and equity/*charity*; sincerity/*recognizing one's wrongs*; understanding/*pardon*.

But before going to school, joining a trade union, going about the streets or one's work, most of us begin life in the home and in the family. This is a domain which educational thinkers know is unavoidable. The role of the family structure and—it should be repeated—parents' responsibility is never far removed from the decision-maker's concerns. In some countries, special attention is given to parental education, especially for women, owing to the very important part they play in the education of their children and in the development of family structures. The recent United Nations Inter-national Conference on Women, which was held in Peking in 1995, was well aware that women's lack of access to basic education is one aspect of the many discriminations of which they are all too often still the victims. It is well known that people who are ignorant are inevitably unaware of their most basic rights and hence are unable to have them respected. For women, this denial of the right to education leads to chain reactions: exclusion from paid employment and lack of income when they try to shoulder alone the burden of meeting the vital requirements of their families; exclusion from decision-making in public affairs; and even sometimes difficult contacts with their own children when they do manage despite all obstacles to send them to school. The Peking Conference named women's education as the priority of priorities.

Languages to learn to dialogue

In some regions where the human landscape is made up of a multitude of microcultures, an effort is being made to enhance cultural media, for instance, by making use of mother-tongues to acquire basic knowledge. According to preliminary assessments of these experiments, education has gained greater coherence and nation-

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SCHOOL FOR LIFE: IN BOLIVIA

The name 'School for life' (*Escuela para la vida*, in Spanish), rich in symbols, has been given to an intercultural education programme based on bilingualism. The objectives of the programme are to strengthen the cultural identity of the country through the preservation of indigenous languages, and to encourage greater participation by ethnic groups in national life and development. This pilot project is designed for pupils in pre-primary and primary education. Based on the government's plan of action for extending basic educational opportunities to all, the programme's overall objective is to generate a system of participative education in the service of the community. The programme has had considerable success among the Guarani, thanks to the active involvement of the Asamblea del Pueblo Guarani (APG), which in all phases of the project has helped by maintaining vital links between the Guarani communities and the State.

al harmony has been strengthened thanks to respect for other identities and linguistic differences.

The accidents of history have sometimes divided peoples speaking a common language, leaving them on either side of frontiers separating different countries. The desire for closer cultural ties may then provide a stronger motivation than a mere concern for national cohesion; countries may subsequently open up transfrontier language schools and even common language schools, in an effort to strengthen ties with their neighbours.

There are many programmes which give prominence to languages other than the mother-tongue. Less and less they are described as foreign languages, but rather as 'second' or 'third' languages. The methods by which they are taught have also been making progress. It is no longer considered enough merely to teach grammar and vocabulary. The science of linguistics is called upon to provide access to other cultural referents. The more subtle aspects of different cultures are studied (for instance, through literature and the history of civilization) in order to go beyond the superficial. Overcoming language barriers helps to mitigate the 'cultural monologue' and 'talking to one's self' and leads to 'talking to others'. This dialogue with other peoples can also be started by

RAINBOWS OVER THE YUKON: IN CANADA

In the Yukon province, sixteen students wrote a play together which they called 'Rainbows'. This experiment in multiple writing, in which each student writes a part, expresses the diverse aspects of a multicultural society. In order to avoid introducing 'racial' stereotypes, the students used the colours of the rainbow on stage. They are now travelling around to present their play in the schools of the Yukon region.

A school for life

teaching second languages in primary school, a form of study which is then followed up throughout the student's educational career. Language learning is, needless to say, a positive factor when it comes to starting work, either at national or at transnational level.

Intercultural education

Global citizenship through intercultural education is one of the educational pillars of UNESCO's international network of Associated Schools, which have just celebrated the fortieth anniversary of their foundation. The increasing number of schools throughout the world which have joined the network (almost 3,000 in over a 100 countries) provides fertile ground for experimenting pilot projects in the area of education for international understanding; practically all countries, including those which have been undergoing complex transitions, support the network and would like it to be extended, especially for the preparation of school curricula, teaching methods, textbooks and teacher training. New disciplines, such as comparing realities, experience, difficulties and solutions, as well as environmental issues, such as global warming or excessive deforestation, sea-bed pollution and wildlife depredation, serve as meeting points, give rise to exchanges and give expression to the Associated Schools' intercultural approach.

It is said that travel is a form of teaching. This principle can be put to good use as a real training method.

KUKATONON THEATRE OF PEACE: IN LIBERIA

In 1992, the children of Monrovia who are members of the 'Kukatonon Theatre of Peace' presented their first songs and dances. Through the theatre, workshops for training in the techniques of peaceful conflict resolution are being developed. The workshops use role-play, in which the children in turn either defend or fail to respect certain human rights, and present active listening and reconciliation exercises to encourage the children to educate each other. This training in conflict resolution, based on live shows, has attracted the attention of the Ministry of Education, which wants to include the project's activities in the school system.

Physical mobility could lead to mobility of the mind, ideas and behaviour. Organized travel in school programmes is one of the methods which teachers are using more and more. The discovery of places outside their local environment helps students move on from cognitive to affective experience, while actually staying in a country other than their own often enables them to compare what they see around them with what they learned in their textbooks and in the classroom.

Travel is either preceded or followed by correspondence. In many countries, correspondence between schools creates relationships from a very young age. Its impact on internationally oriented education shows that it is still a useful means for students to give expression to values, such as friendship, fraternity and solidarity, at the same time as teaching them to develop and deepen human relations through a steady exchange of contacts.

Environmental education

Science throughout the ages has taught us that the earth is part of a larger whole, poetically referred to as 'the Universe'. As we stand on

CIRCUS OF PEACE: IN MOZAMBIQUE

With the support of local government, NGOs, religious groups and the media, a travelling group of teachers, made up of a dozen professional artists and educators, has been set up to use theatre, art, dance, puppets and the techniques of radio journalism to help young people staunch the wounds left by two decades of war. The training site is called a 'circus of peace' (*circo da paz*) because, like a circle, it symbolizes the community structure and uses the strengths and talents of all its members to create a local production. Various activities introduce conflict resolution techniques emphasizing basic concepts, such as tolerance, self-esteem and non-violence. The youth training takes place over two months, at the end of which the circus sets off again on its peace journey for the next site.

Street school

the brink of a new millenium, environmental concerns, which are very much in the foretront of UNESCO's Programme (exact sciences, social sciences, education), add a certain tangible quality to the concept of universality.

The earth maintains a delicate balance (physical, chemical and ecological), because it harbours so many different forms of life. Through its ingenuity and its ability to design tools, as well as through its expressive language, mankind has become a dominant species in the biosphere. It has acquired the ability to modify the environment more than any other organism. As a result of a short-sighted outlook, mankind's needs and sometimes its greed have damaged the ecological equilibrium. In some cultures, where man is still consid-

STREET SCHOOL: IN JAMAICA

The Kingstown Half-Way-Tree Programme is a project for the resettlement of children, aged between 3 and 18, who have been excluded from the formal school system and from society at large. The originality of the measure resides in the fact that the project goes to the children, who are catered for where they actually live, i.e. in the street. Educators and educational counsellors meet young boys living in their area and offer advice. Points for discussion are selected by common agreement, such as self-protection against the dangers and abuses inherent in street life, food, love and respect for others and how to exist in one's environment. Once a week, the young people are offered a sports programme to play table-tennis, football or basketball. These regular sports sessions train them, while providing amusement, in a spirit of discipline and co-operation with others, removing from their minds the hostility often following from precarious living conditions and their situation of insecurity. The children acquire survival skills and especially self-confidence, which help them to settle or integrate in the formal system. This school set-up in the street is, of course, always preceded by attempts to integrate the children within a formal structure, where they can be taught basic reading, writing and arithmetic. The programme is part of a much broader programme introduced in Jamaica to improve the failure rate in the school system, where approaches have traditionally tended to be too formal, and to reconcile young people as far as possible with education and with society.

INTEGRATED RURAL DEVELOPMENT: IN EGYPT

An integrated rural development project has been started in the villages of Atris and El-Katta to offer basic education, such as reading, writing and arithmetic. By introducing practical learning in daily life, this active and participative method provides an understanding of health-related and economic problems which arise in the villages. Aged between 15 and 35, the inhabitants involved remain in close touch with the social and economic priorities of their environment and are equipped through education to undertake the most appropriate forms of action.

ered to be part of a greater whole, natural science courses teach that life originated and flourished on our planet thanks to its environment. Students are reminded of the fact that man is not the master but only part of a greater environment. International co-operation, through this 'global' approach, should help man to preserve the planet's resources. Showing students how man can reach the tops of mountains, dive to the depths of the sea or set off to conquer other planets, but still remain as dependent on the earth's environment, gives them a sense of the need to work together not only to preserve the diversity and wealth of the biological or aesthetic heritage, but also for the survival of human kind.

Environmental education is a useful means for teachers in areas which are more sensitive to the effects of any degradation of the ecosystem to teach international solidarity and an equitable sharing of natural resources. Elsewhere, it is not forgotten that, since nature knows no frontiers, deforestation due to the intensive felling of trees and desertification, the pollution of the oceans through industrial waste and the disappearance of plant and animal species jeopardize the equilibrium of the whole biosphere, and hence that of mankind as well. These science courses teach that it is essential to develop an environmental ethic, a tangible form of international co-operation, which will ensure not only an equitable distribution of resources, but also respect for ecological equilibrium, which matters henceforth not just to a few countries, but to the whole world.

LITERACY IN NATIONAL LANGUAGES: IN BURKINA FASO

UNESCO's Upper Volta Project is centred on teaching literacy in national languages, as well as adult education. In effect, learning in a language which is not familiar and in which the learner does not think can slow down the acquisition of knowledge. Learning in the communal language, on the other hand, by strengthening self-esteem, provides positive results. The programmes under this project are designed for the 15 to 50 age group, including 50 per cent of women.

Artistic disciplines, incentives to create in peace

In some national reports, art and its many disciplines are suggested as ways of freeing the creative potential which is latent in us all. Insofar as it offers an area of freedom itself, art can induce a state of mind which is conducive to learning about fundamental freedoms. The colours and shapes of the plastic arts, the sounds of music, the gestures of dramatic art and dancing, to name but a few forms of expression, have always been propitious to meetings between individuals, who are otherwise prevented from understanding each other by differences of culture, language and customs. There is in art a pacifying element, and it is significant to note that the IBE survey highlights the increasing importance attached to artistic subjects which used to be considered secondary. Teachers use the open-mindedness induced by the 'momentary freedom of art' to introduce concepts inherent in human rights. There is great potential in this area which is far from exhausted. Often associated with non-profit making objectives, art can also be a way of teaching the ethic of commitment.

freeing the creative potential which is latent in us all

Conquering new areas for education for peace

The Ministers of Education taking part in the forty-fourth session of the International Conference on Education discussed the objectives of international education, its achievements and its problems, which might be individual or shared, but which in no way detracted from the tacit understanding achieved by the ministers. This discipline should aim to develop independent thought, judgement and a critical mind; it should awaken the desire to act, to achieve and to seek self-fulfillment; it should create or strengthen all expressions of solidarity, such as direct transmission from learner to learner, and the pleasure of learning. There is no particular age for starting to understand other people, and the classroom and the lecture room are not the only places where this discipline can be practised. The new watchword is educating at home, at work, in the street or at a distance. In other words, the aim is to establish links between the different stages of an individual's development.

Education in values, which would be unlimited in time and would be incorporated in all areas of socialization, is a clearly marked trend to emerge from the ICE's recent work; it consists of a continuous, life-

'We, the peoples of the United Nations',

Honouring each link in the human chain, by giving it back its rights and responsibilities, is another way of seeking peace

long educational process, in which the alternation of studies with professional activities can lead not only to an uninterrupted intellectual development of the individual, maintaining a constant coherent link between thought and action, but also to a sharing of work and resources for more social justice, going beyond mere pious intentions. There is undoubtedly a danger that the end objective may only be half achieved if no effort is made to reduce inequalities, a form of social injustice which is a real denial of human rights. Peace should first be practised on a small (local) scale before arriving at a greater (international) peace.

Once the objectives have been determined, the obstacles identified and the new aspirations expressed, there must be an enthusiastic effort to conquer new areas for lifelong education. The range of educational actions, extracted from the IBE's surveys and described in this work, shows that the experiments which obtained the most positive results, over time, were firmly based on the cultural referents of the target populations. In any small- or large-scale development project, the real driving force is taking cultural dimensions into account and especially the involvement of the project's beneficiaries, through which they become the thinkers and actors of their own development. From north to south, from east to west, culture, participation, co-operation, development and peace must be combined to restore the prestige of universal humanism, which has been constricted by the erosion of values and tarnished by the sometimes uncontrolled effects of modernism.

Honouring each link in the human chain, by giving it back its rights and responsibilities, is another way of seeking peace. Major ideas in the realm of thought sometimes take time to find shape in practice. This is probably because they are derived from the events and the changes and upheavals of our societies. In view of the seriousness of world problems, however, educators cannot just stand by and wait. Our world is shaken by conflicts of all kinds. These can only be settled by achieving the ideal of international understanding, which we might now refer to, drawing a parallel with scientific theory, as 'applied peace'. The transition from rhetoric to practice is a challenge for education for human rights and peace in the world which the forty-fourth session of the International Conference on Education has accepted.

Notes

1. With the objective of changing school textbooks, which perpetuate prejudice, and teaching human rights in schools, Jacques Mühlethaler founded the World Association for the School as an Instrument of Peace (EIP) in 1967. UNESCO awarded him the Comenius Medal in 1993 for his work on education for peace.
2. Statutes of the International Bureau of Education, 25 July 1929.
3. United Nations Organization, *Modern forms of slavery*, New York, 1992. (Information sheet No. 14).
4. Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms, chapter X, article 45, Paris, UNESCO, 19 November 1974. ('The 1974 Recommendation')
5. African Charter of Human and Peoples' Rights. The idea of setting up an African Human Rights Commission originated in 1961, at the Lagos Conference (Nigeria) on the primacy of law. The final document, known as the Lagos Acts, can be considered as the first step towards a regional document, which was to be signed in June 1981 in Nairobi (Kenya) by the Conference of African Heads of State and Government. The Charter entered into force on 21 October 1986.
6. *Découvrons les droits de l'enfant: dossier d'exploitation pedagogique*, jointly produced by the teaching team of EIP-Belgium, Brussels, Editions Labor, 1995.
7. Integrated Framework of Action on Education for Peace, Human Rights and Democracy, para. 32, Paris, UNESCO, 1995.
8. R. Gilliquet; D. Casten; F. Walthery, *La convention des droits de l'enfant*, Brussels, Editions Lombard, 1993, 64 p. Colour illustrations.

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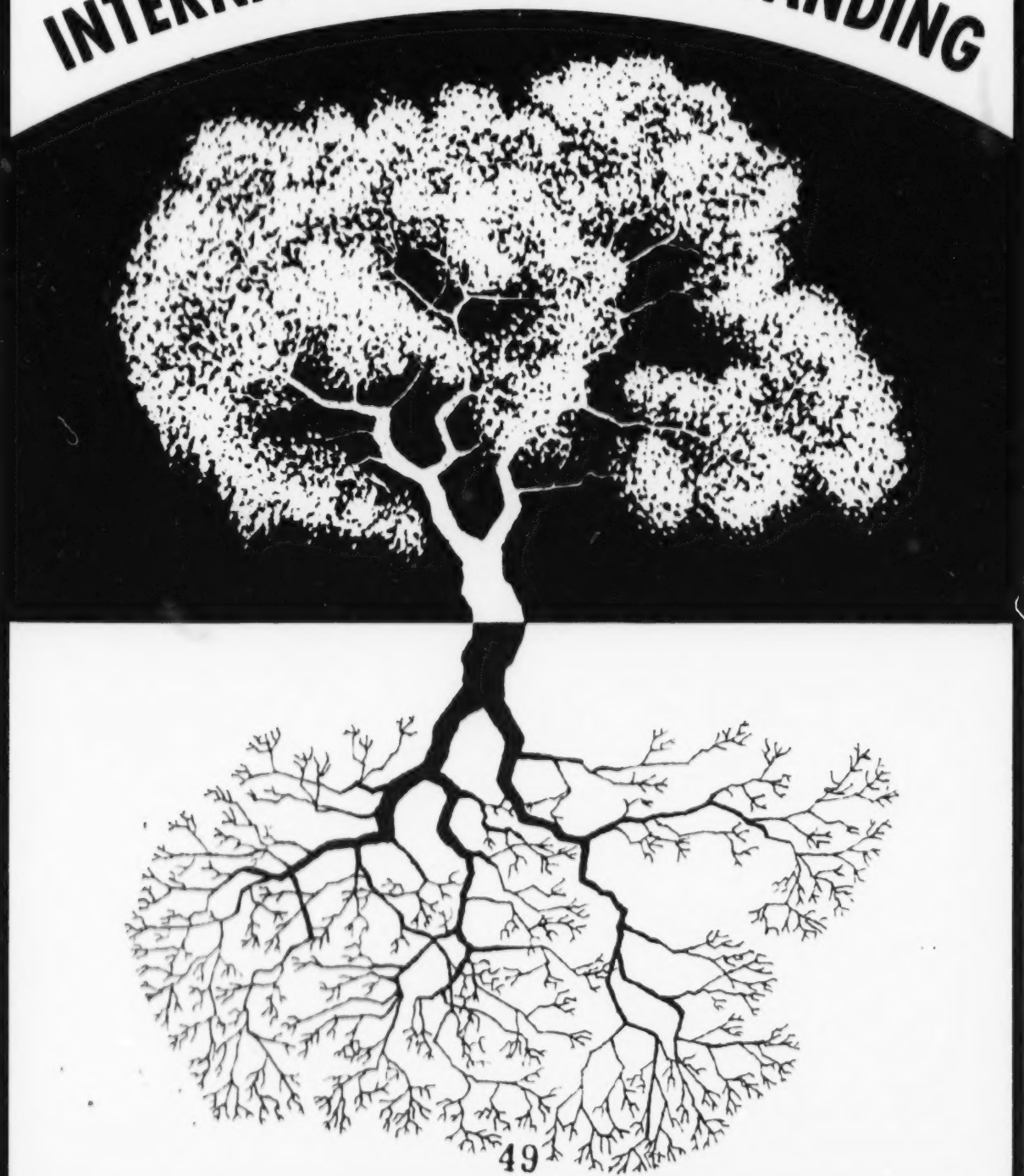

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INTERNATIONAL BUREAU OF EDUCATION